

THE CIRCULAR.

PUBLISHED WEEKLY.]

DEVOTED TO THE SOVEREIGNTY OF JESUS CHRIST.

[EDITED BY J. H. NOYES.]

VOL. I.

BROOKLYN, N. Y., MAY 30, 1852.

NO. 29.

TERMS AND MEANS.

The Circular may be obtained WITHOUT MONEY, by application through the mail; or at the office of publication, No. 43 Willow Place, Brooklyn. Those who choose to PAY, may send ONE DOLLAR for a yearly volume.

Price of single copies, when exposed at book-stores, &c., TWO CENTS.

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Communications should be addressed to—"THE CIRCULAR, Brooklyn, N. Y."

S. R. LEONARD & COMPANY, PRINTERS.

Orders for Job Printing are invited.

[Reprint from The Perfectionist, July 1845.]

Leadership.

'Jesus called his disciples unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you: but whosoever will be great among you, let him be your minister: and whosoever will be chief among you, let him be your servant: even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.' (Matt. 20: 25-26.) Here is a kind of leadership that cannot well be complained of. If a man has no right to rule, he has a right to serve his brethren, and to become as great as he can in this way. The more leaders of this kind the better; and the greater the better. And this is a kind of leadership that cannot easily be 'put down.' A man can serve people whether they will or not—as Christ served the world, though they knew and received him not. If a man honestly labors as a servant of the church for Christ's sake, and grows great in the service, the only way for those who are jealous of his leadership to 'put him down,' is to labor more abundantly for the kingdom of God than he does. The lists of competition in good works are open to all. He that does the most for Christ shall be greatest. But they that say most against leadership are not generally at work in this way, to put it down. They spend their strength in talk and intrigue. Some of the tallest of them have deserted the service of the gospel once or twice, and others have disgraced it by evil works. Such men will never put down a leader who 'seeks for glory and honor and immortality BY PATIENT CONTINUANCE IN WELL DOING.'

The outcry against leadership is popular, because it seems to proceed from a zeal for liberty. But in this matter, as in many others, the mask of liberty is often made a cover for the love of dominion. Wendell Phillips, speaking of an Anti-slavery meeting in New Hampshire, in which the rabid spirit of anti-organization mobbed down all decency and free speech, says: "I will only add that every hour I spent at Concord convinced me more and more of what I had always asserted, that 'free meetings,' as they are called, [i. e. meetings without officers or regulations,] are essentially tyrannical." This sensible remark may be extended to social bodies of all dimensions. The freedom of the French Revolution was a horrible tyranny. One of the victims of it, gave as his reason for being a royalist, that 'it was better to have one king than fifty thousand;' and bloody experience brought the whole nation finally to the same conclusion.

The truth is, in all societies, leadership of some kind is inevitable. The equality which liberty-maniacs and demagogues declaim about, does not exist in nature. Parents lead children by a law stronger than all theories of democracy. Some men are stronger and wiser than others; and by the nature of things, the strong and the wise lead the weak and the ignorant. All liberty radicals have their leaders. The very men that cry—'No leadership'—are themselves lea-

ders. Perfectionists were never so completely leader-ridden in reality, as when they followed those who preached against all leadership.—They had the thing while they scouted the name.

If then, by the decree of nature, we must have leaders—which is better, to hide ourselves, ostrich-like, from the truth, set up a theory of 'no leadership,' and leave it to chance and to the struggles of private ambition to give us leaders, or to recognize the name as well as the thing, and place the induction of leaders under such regulations as shall secure to God and the body of believers the appointment of them?

Suppose a sum of money is to be divided among ten persons. One of them, stronger perhaps than the rest, proposes that the distribution shall take place on principles of the 'largest liberty,' without any regulations whatever—i. e. that each one shall get what he can.—Another proposes that a committee shall be appointed by vote to make an equal division of the money. Which of these proposals is most friendly to liberty? This illustration exactly presents the issue between the advocates of no-organization, and their opponents. In the case of 'free meetings,' for instance, the thing to be distributed is opportunity of speech. Foaming champions of [their own] liberty, like N. P. Rogers, say—"Let us have no regulations; hurrah for freedom of speech!" and thereupon fall to and clutch two-thirds of the common opportunity, and by blackguard clamor mob down those who get the rest. This is freedom with a vengeance!

So in a civil or religious body, where by the laws of nature there must and will be leaders, it is right that the leadership should be distributed either by Theocratic or democratic appointment, or by both; and for this purpose, rules of election and tests of credentials must be adopted. 'No,' says a lusty demagogue, 'we will have no regulations, no organization, no leadership. Liberty and equality forever!'—If his voice prevails, he easily seizes the leadership by guile and impudence, foregoing the name for the sake of the thing; and under the cloak of zeal for liberty, robs both God and the people of their freedom of election, by foisting upon them himself—a self-appointed irresponsible leader.

Perfectionists! You must have leaders.—That is a law of nature and cannot be repealed. If you want leaders appointed by yourselves, seek out some free method of election, choose your best men, and make them responsible. If you want leaders appointed by God, ascertain the tests by which he makes known his choice, and apply them faithfully to all candidates, holding yourselves responsible both in respect to accepting the true and rejecting the false. If you want self-appointed, irresponsible leaders—demagogues of the Robespierre stamp, who play the game without taking the name of dictators—adopt the theory of 'no leadership,' and so commit the business of appointing your leaders to the strongest, the craftiest, and the most ambitious, i. e. to chance and the devil.

Objector.—I do not see how leadership is consistent with the liberty of the gospel.

Answer.—If a man is in advance of you in the liberty of the gospel, and loving that liberty for others as well as himself, has the disposition and ability to help you to attain it, why may he not lead you toward it, and so make his leadership an agency for liberty instead of against it? The subordination and discipline of the army of the Revolution, was one of the means by which this country obtained its liberty. The leadership of parents, schoolmasters, and righteous magistrates, is not inconsistent with, but essentially necessary to, true political freedom.

Obj.—But if I follow a leader, I put myself under law.

Ans.—Suppose your leader has escaped from the bondage of the law, and is disposed to lead you out of that bondage. May he not help instead of hindering you in your emancipation from legality? Paul was a leader of this kind. He had occasion to exercise all the prerogatives of leadership, to bring the church out from under law. This was an important part of his business as a leader.

Obj.—How can I yield myself to the teachings and leadings of the Spirit, and yet allow a man to be my leader?

Ans.—Two agencies, working in the same direction, may co-operate in giving motion to the same object. If the wind blows in the same direction with the current of a river, the wind and current both may contribute to the motion of a vessel sailing on that river. So if a man is taught and led by the Spirit, he may teach and lead others in the direction which he is pursuing, without interfering with the operation of the Spirit. Nay he may be a valuable servant and auxiliary of the Spirit, leading and teaching men by word and example to follow the leadings and teachings of the Spirit.

Thus you perceive that objections suggested by jealousy for liberty, anti-legality, and the leadings of the Spirit, are not objections against leadership itself, but against certain kinds of leadership. If a man leads away from liberty and God, into legality and servility to himself, his leadings are bad—he is not a leader that God has appointed or that men ought to follow. But if he leads toward liberty and God, his dealings are good—and may safely be followed, as auxiliaries of the leadings of the Spirit. The more leaders of this kind, the better for the cause of true liberty and spirituality.

'This is a true saying, if a man desire the office of a bishop, [i. e. overseer, or leader,] he desireth a good work.' 1 Tim. 3: 1. So says Paul: who says the contrary? Desire of office has got a very bad name in these days, but it seems that the apostle was not afraid to encourage it. He must have supposed it possible for a man to desire office without being guilty of self-seeking ambition. And indeed, amidst all the vices of office-seeking, have we not around us examples of office-bearing which are not chargeable with selfishness—at least of the aspiring kind? Ask the mother, who cheerfully wears out her life in directing, teaching and cleaning a swarm of restless children, whether her heart is wedded to maternal leadership, on account of its honors or emoluments. The office of a leader in the household of Perfectionism, at the present time, is certainly as unenviable, in itself considered, as that of a mother, or even a step-mother. If a man desires such an office, it must be admitted to be possible that he desires it for good purposes—that his ambition originates in benevolence and a sense of duty to God and man, instead of a craving for personal aggrandizement.

'He that desireth the office of a bishop, desireth a good work.' What is this good work? We turn to the 5th verse following, and find that it is to 'take care of the church of God,' as a father 'rules his own house.' And in another place Paul says—"Let the elders that rule well be counted worthy of double honor, especially they who labor in word and doctrine;" (ch. 5: 17.) Hold! says one, is it a 'good work' to rule the church of God? what is this but 'lording it over God's heritage?' Let us see. Is there no difference between ruling as a lord for one's own benefit, and ruling as a servant of Christ for the benefit of the church? We are afraid that there are liberty-worshippers who are too blind to see the distinction: but it is wide enough for clear eyes, and must be seen and

acted upon by all who mean to follow the primitive church. Let it be borne in mind that Paul believed there was such a thing as 'ruling well,' and that he called such ruling a 'good work,' and encouraged those who were qualified for it, to desire the office. Bear in mind too, that if ruling well is a good work, to be ruled well is a good thing, and ought not to be hated as an oppression.

Objector. These may be good principles under a legal dispensation, but in the dispensation of the New Covenant the Spirit must be the only ruler.

Answer.—Dear sir, turn to 1 Cor. 12: 28, and you will find that 'government' is one of the gifts of that very Spirit whose prerogatives you are so jealous for.

Looking the wrong Way.

We perceive that our Second Advent friends are still bewildering themselves over a very plain matter—looking for an event in the future, that the whole New Testament declares is past. A correspondent of the *Advent Harbinger*, nurses his expectations of the near approach of Christ's coming, by quoting such texts as these: 'When ye see these things come to pass, know ye that the kingdom of God is nigh at hand. Verily I say unto you, this generation shall not pass away, till all be fulfilled. Heaven and earth shall pass away, but my words shall not pass away.' "O," he continues, "how cheering to the way-worn pilgrim is such a prospect as this! The signs of his coming have taken place. Though the time at which we so anxiously looked is past, yet we have great reason to believe that the Lord is soon coming, for we are now evidently in the tarrying time, which we did not before understand; but now, it seems to me, all is plain." The passages from which this writer derives so much consolation and confirmation in his Second Advent theory, were addressed to the disciples, and their fulfilment was expressly limited to that generation. How he contrives to shift the force of the language from those to whom it was specially addressed, to the present sect of Millerites, and how he makes 'this generation' mean a generation two thousand years off, remains a mystery. Or rather, it is a case of unprincipled interpretation, which shows in the author, either a very rickety state of mind, or a desperate willingness to make the most of an untenable doctrine.

But we are told that 'the signs of his coming have taken place.' The 'signs in heaven' were fulfilled by the meteoric shower in 1833, and other such phenomena. The 'signs in the earth,' by divers wars, earthquakes, and inundations of the last few years. 'The powers of heaven were shaken,' says another writer in the paper before us, in the revolutionary convulsions of Europe in 1848; and we are now living 'between the shaking of the powers of heaven, and the sign of the Son of man.'

We must be allowed to say that in our view, this sign-seeing of the Adventists is purely fanciful and ridiculous. There are many remarkable events in our time, which are indeed signs of a new era, but only because they are evidences of progress, and show in themselves, a providential tendency to the things which we expect. As literal signs of a literal coming of Christ, the events of this century are no more important or indicative than those of any other past period.

On the other hand, the signs that the Millerites are looking for, were fulfilled in the course of that generation to which Christ limited his coming—many of them literally, as the overthrow of Jerusalem, the universal preaching of the gospel, the persecution of the disciples, and the revelation of antichrist, and the

rest in a sense more sublimely true, than any literal fulfillment could be. It is surprising, after the strenuous and repeated declarations of Christ, limiting the time of his Second coming to the generation then present, after the undeniable evidence that the Primitive church expected it according to his declaration; and after the pains which the apostles took to record the fulfillment of the signs of its approach, that persons should now be found fishing in the current of events, for something to construe into the predicted signs of the Second coming; and willing to commute the indescribable terrors foretold in the 24th chapter of Matthew, for a burst of shooting stars, and the European disturbances of 1848.

The writers of the *Advent Harbinger* are very much occupied with anticipation. The life of their hearts appears to have all run out in a weary waiting for something. Forgetful of the past or despising it, their only concern is with the future; totally disgusted with all earthly facts, they stand gazing into heaven, expecting, preaching, praying, and prophesying the coming of Christ, when suddenly all things shall be made new and the day of glory ushered in.

It is natural, as the world is, that believers in Christ should pray for and expect this 'good time coming.' There is need enough of it, and we have every encouragement to reach forward and haste unto the great day and kingdom of our God. But we must tell our advent friends that their gazing into heaven, and into the future, is no way to bring it about. The future is wrapped up in the past. All the great changes that they anticipate, all the glories they ever dreamed of in connection with the future world, are really contained in that past fact which they overlook, the second coming of Christ 1800 years ago. Then the work of redemption was finished—the judgment commenced, and Christ began to reign. Then death was destroyed, i. e. Christ's victory over death was extended so as to take effect on humanity; his followers in hades and on the earth, passed into the resurrection, were caught up together, and have since formed the glorious city which is to come down from God out of heaven. Now, all that we need is to realize what has been done, and so make it our own. The salvation that was so complete and all-victorious for the Primitive church, is equally available to us, by understanding and believing it. Owing to the immaturity of the Gentile world the devil has succeeded in covering up that great fact—has turned all the generations since away from it, so that like the Millerites, they have been looking exactly in the wrong direction, and so have not had the full benefit of it. But the time of this ignorance is passing away—that resurrection kingdom has been steadily shining, shedding light, education, and improvement, upon the world; and it will be impossible for men much longer to turn their backs upon the rising majesty from whence all this radiance comes.

The Second coming of Christ, at the close of the Jewish dispensation, of the apostolic age, and of the Bible record, is the one grand luminous fact, around which all history centers, and which is destined, as fast as it is understood, to drive Satan and darkness from the world. It is precisely the truth which will restore this world back to paradise. It contains all that the Adventists want; and instead of an idle gazing into heaven, gives them a chance actively to coöperate in the introduction of Christ's presence, and the yielding of the earth to its king. We earnestly ask of them to review this subject—stop their barren and tiresome looking into the future, and do justice to past facts. In so doing, we can assure them, by the oath of Christ himself, that they will find rest; they will find that what they desire, is already worked out, and only needs to be developed to the faith and understanding of men, to produce its full results. Knowing that CHRIST HAS ALREADY COME, they will have inspiration for present action, and true expectations of the future.

Christ must be the center of attraction in our hearts; and all other attractions, of what sort soever, considered subordinate.

THE PIETISTS IN NORWAY.—We recently mentioned the religious revolution in Norway. The judicial inquiry has now commenced, from which we gather that the Heretics hold the errors of the Moravians, have conventicles—believe in denying God and fighting for the arch enemy, [doubtful,] and are accused of breaking up the public religious meetings of the established church. Sentence has not yet been passed upon them.—*N. Y. Tribune.*

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BROOKLYN, MAY 30, 1852.

'Uncle Tom's Cabin.'

The new book by Mrs. Harriet Beecher Stowe, needs no particular description from us, for almost every body is reading it. Fifty thousand copies, it is said, have already been sold—a sufficient evidence of its popularity. We need only say, that it is a center shot at slavery; the hardest blow that has been struck yet. There was undoubtedly a strong demand in the public mind, for something new and truthful on that subject; and this masterly book nobly satisfies the claim. As a work of fiction, the interest is well sustained throughout, and the subtle, delicious, pervading inspiration with which it is written, carries away the heart, without asking any leave. We rise from the reading of it with the refreshing consciousness of having supped with truth. There is no mistaking the effect 'Uncle Tom' will have; it must go far to ripen off the Anti-slavery revolution, both at the North and the South. Our readers will do well to procure and read it, if they have not done so.

We have a remark or two to make, from our peculiar point of view. The emotions that are justly excited against slavery, by reading this book, ought not to stop there, but should be carried over with all their intensity, to the love of money. That is the real sin, where all our detestation is finally due. It is evidently the essence of slavery—the root where all its horrors grow. That is a vice which is as prevalent here at the North, as at the South; and its fruits here are in fact, as hideous, though less open and direct. We shall have an 'Uncle Tom' illustrating Northern institutions, as soon as heavenly society becomes near and clear enough to set off the contrast. In comparison with the unity and civilization of that Society, the best of ours is like a Red River slave plantation, where selfishness, death, and the devil systematically work up their victims. G.

Utopian Schemes.

We are sometimes told that our views are not practical—that the state of individual and social salvation we have in view, is a Utopian fancy. It would be easy to disprove this charge, and bring ample endorsements of our position, from the whole body of Scripture, history, the nature of man, and the nature of things. The first chapter of the Bible, and the last, and all prophecy between, is on the side of those changes which we believe in and advocate.—Was the garden of Eden with the Bible begins, a fable? and is the New Jerusalem with which it ends, a Utopian delusion? We might appeal to facts—to the mission of Christ having for its object salvation from sin, to the evident success of that object in the Primitive church, to the triumph of communism over selfishness on the day of Pentecost, all holding us imperatively to the issue of moral and spiritual perfection in this world. We might plant ourselves on the fact of the Second coming, whereby Christ manifested his supremacy over all the principalities and powers of evil, established his kingdom in the heavens, and gave a pledge of its future extension over this world. Our own experience for twenty years in the faith of salvation from sin, and for several years in fraternal association, is conclusive against the charge of Utopianism. The more it is examined and understood, the more distinctly it will be seen that our movement for human redemption, is on a Bible-basis, and endorsed by facts.

But dropping the defensive, we want to know of the objector, whether the present state of the world is satisfactory, practical, and likely to last? The dead conservatives who wish to have all things continue as they were, and cry out Utopian! at every stir of improvement, what is to be said of their position? To us, they are the veriest visionaries that walk above ground. To expect that the present form of society is to continue, with anarchy and selfishness ruling in all its relations, is absurd and Utopian to the last degree. In the nature of things, it cannot last. It is only possible during a conflict of forces, and with the final victory of either, there must be a change. By the law both of God and the devil, there must be progress—progress either toward order, harmony, and heaven, or toward diabolism, wreck, and hell. We expect assuredly, that the change will be for the better; believing that diabolism is on the whole, unnatural to man, and that God is the strongest. But in either case, we are on the move; and it is sheer fanaticism to base our prospects on a continuance of the moral and social elements as they are. Here again, all the facts are on hand, and pointing the same way. Any observer of the times, can see irresistible forces at work, tending to undermine the money-despotism, dissolve the property relations of the past, and consolidate the scattered interests of the mass. The WORKING CLASS

are beginning to find out their importance and their power. The seeds of various combinations hostile to isolated aggrandizement, are springing up. It will do for those who are so disposed, to lament this movement; but it is infatuation to ignore or despise it.

There is another class, who are perhaps equally as Utopian in their views and expectations as the ultra conservatives. We allude now to the infidel progressives. There is no doubt a large and growing body of radicals in Europe and in this country who are moving on to the conquest of reforms under infidel and anti-Bible influences. They are generally fierce, impatient, quarrelsome and conceited—united among themselves only in denunciation of existing institutions—full of loud talk and bluster, but bringing nothing to pass. They are hopeless visionaries. The infidel spirit never did accomplish anything good, and never will. The most it can do, is to merrily pull to pieces the frame-work of existing order, and then, as in the French Revolution, commit suicide over the wreck. It never succeeds in construction; it is not practical.

On the contrary, the Bible is a practical book; its influence is eminently constructive. And here is precisely the hope of the world; that between these two classes of Utopians, the interested conservatives, and the infidel progressives, a party shall arise, combining the bold spirit of reform, and Bible faith.—With this combination, there is no danger in progress; perpetual innovation is safe. And to such a party, taking hold of heaven, or rather, possessed by the eternal spirit, nothing in the end would be impossible. It would accomplish successfully what every true heart prays for. Let those who consider the idea Utopian, wait and see.

The Lord's Prayer.

The leading petition of the celebrated form of prayer which Christ gave to his disciples, and which is in daily use throughout Christendom is, 'Thy kingdom come: THY WILL BE DONE ON EARTH AS IT IS DONE IN HEAVEN.' Would it not be well for those who present these sacred words at the throne of grace, to consider how much they mean? It is easy to ascertain from the scriptures, with indisputable certainty, how the will of God is done in heaven, in respect to several interesting points. Let us see.

1. The will of God, as it is done in heaven, excludes sin. 'There shall in no wise enter therein, any thing that defileth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb's book of life.' (Rev. 21: 27.)
2. The will of God, as it is done in heaven, abolishes the fashion of the world, including marriage. 'In the resurrection they neither marry nor are given in marriage.' (Matt. 22: 30.)
3. The will of God, as it is done in heaven, abolishes sickness and sorrow. 'There shall be no more sorrow, nor crying, neither shall there be any more pain.' (Rev. 21: 4.)
4. The will of God, as it is done in heaven, abolishes death. 'Neither can they die any more.'—(Luke 20: 36.)
5. The will of God, as it is done in heaven, banishes the devil and his angels. 'There was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven.' (Rev. 12: 7, 8.)

So we might go on to establish by categorical testimony, many other excellent features in the economy of heaven. But these are enough for the present. Let all seekers of heaven, and users of the Lord's prayer, read the New Testament through, with their eye on the constitution of the celestial kingdom, and extend our inventory at their leisure. The point we are upon, is that these ascertained facts of the heavenly condition, should be recognized as legitimate objects of prayer in this world, and for this world. If we pray, 'Thy will be done on earth as it is done in heaven,' we ought not to shrink from filling out that prayer, by asking specifically for whatever we know to be according to the will of God as it is done in heaven. The following, then, would be a proper expansion of the first part of the Lord's prayer:

Our Father who art in heaven, hallowed be thy name. Thy kingdom come: thy will be done on earth as it is done in heaven: and by this we mean, let sin be entirely abolished; let the fashion of the world including marriage, pass away; let sickness and sorrow come to an end; let death be dothroned, and its ravages forever cease; let the devil and his angels, with all their co-workers, be cast out. Come Lord, with all thy holy angels, and dwell with men; make earth a paradise, as it was at the beginning; for thine is the kingdom, the power, and the glory, forever and ever. Amen.

N. B.—If we pray for these things, we ought to expect them; and if we expect them, we ought to labor for them; and if we labor for them, we ought to begin by clearing away all doctrines that deny the possibility of them. So mote it be.

We see by the papers that the Presbyterian General Assembly, now in session at Washington, have waited on the President with a patriotic Address—and also visited in a body the tomb of Wash-

ington. This is pretty shrewd in the Presbyterians, and leaves the late Catholic parade at Baltimore altogether in the rear.

Religious Scoffers.

BY HARRIET BEECHER STOWE.
"The saints and followers of the Lamb
Are men of honor still."

We have sometimes smiled over this simple-hearted declaration of honest old Dr. Watts, as if, considering the characters named, it might be thought a somewhat superfluous assertion.

Certainly it ought to be quite superfluous to state that 'saints and followers of the Lamb' are of course 'men of honor.' But when one reads such a passage as the following, from a prominent religious paper, one is quite tempted to reconsider the idea, and to ask which class the writer of it belongs to, or whether he properly belongs to either.

We subjoin the extract, simply premising, in the words of one of our secular papers, that the reader bear in mind that it is not taken from Bennett's *Herald*, but from the *New York Observer*:

"THE MEAT AND DRINK OF A POOR EXILE.—Some of our religious readers who deeply sympathize with Gov. Kossuth, will like to know how the good man lives as he wanders over the world. His tavern bills are of the same sort in all parts of the land, and they show that, like Dives in the Gospel, he fares sumptuously every day, while his poor country, like Lazarus, lies bleeding, licked by dogs. Here is the bill for victuals and drink at Washington, &c.:"

Now the facts about Kossuth, in reply to this coarse and unmanly insinuation, are so known and read of all men, that it is scarce necessary to state them here.

It is known to every child that Kossuth at Washington was the invited guest of the nation, and had no more to do with any of the arrangements by which he was accommodated than any invited guest has with the price of the dinner which he eats or the bed in which he sleeps.

In the same character of guest he has moved through every city of the Union, having no right or title to inquire into the particulars of what his entertainers were pleased to provide for him. It is true that at Pittsburg, at New York, and at Philadelphia, he attempted, so far as delicacy and propriety would permit, to repress the disposition to lavish expense in his entertainment, and in several cases refused expensive public banquets as unsuited to his feelings and cause. He has even expressed his wish sometimes that his friends would permit him to select his own lodgings and pay his own expenses, though he has been forced to yield in this respect to the ardor of national hospitality.

The *Observer* cannot possibly have been ignorant of this, or if he was, he has observed to very little purpose. In fact, he pretends to assert nothing—he only throws out a coarse and cowardly sneer, expressed in terms of which we do not know whether to be most surprised at the bad taste or the irreverence.

Now in the name of all that is noble and honorable, all that is good and just, let us look at this:

The sublimest crisis that ever drew on in the world's destiny is at hand—not in one nation, but many nations long struggling, bleeding, baptized in blood and fire, yet undaunted, are now in silent strength mustering their forces for the great last battle of civil and religious liberty. If ever there was a holy war, it is to be this war—a war not for pique or conquest or selfish interest, but for the great life-principles of humanity and Christianity.

Silently the great leaders, Mazzini, Kinkel, Kossuth, are guiding, holding, directing and restraining those tremendous forces, whose outbreak will shake the world. In the very anguish of that dread responsibility—in the shadow of that awful crisis, the *Man of the age* stands among us—pale, worn, wasted with captivity, and wrestling with mighty sorrows. He has gone like one to whom pause or fatigue was impossible, through every city of our land, and stood like an inspired prophet to plead the cause not of a single nation, but of all humanity. Everywhere, as by an electric sympathy, noble and Christian hearts have sprung towards him; and they who could not sacrifice to him their political opinions, have been unable to hold back from him the sympathy of their hearts. Never did the highest and noblest natures of our country meet any man with such a heart-burst as Kossuth has met in America; and while thunders of applause have shaken forum and senate-chamber, his name has gone up with the morning and evening prayers from thousands of simple, lowly hearths, where fathers and mothers and little children have joined together to call God's blessing on the great apostle and martyr of *Liberty and Christianity*.

But in the midst of this generous tide of enthusiasm, all that the *New York Observer* can see is "His tavern bills—wonder who pays them!"

Well! there have been such people in all ages. Time was when of old the lake of Galilee and the shores of Jordan rang with the tones of a mightier voice than that of Kossuth, and One who spake as never man spake, announced in words unequalled in sweetness, power, and wisdom, that doctrine of universal brotherhood of which Kossuth is now a confessor. Never had such eloquence been heard. Rude natures were charmed, gross hearts were melted, cavaliers were silenced, and even those sent out maliciously to take him came back silenced and subdued, and the chief priests and rulers, in their vexation, cried out, "Perceive ye how ye prevail nothing? behold the world is gone after him."

But it seems even then there were men with a similar range of thought with the *New York Observer*, who, after all his eloquence, could think of nothing else to say but—"behold a gluttonous man! a wine-bibber!"

What could be said to those men in those times, when they had heard all and seen all, and this was all the result they could come to—all they were capable of thinking or saying? One thing is certain, that this particular style of viewing things did not belong to 'saints and followers of the Lamb' in those days, and it does not seem on the face of it particularly probable that it does now. Yet now and then the word of the Master holds good, Wisdom is justified of all her children.

We confess we do not think the *Observer* is in a very enviable position. To abuse Kossuth, and provoke Mrs. Harriet Beecher Stowe, we are sure is a great blunder just now, when all the people are listening to their two voices. Kossuth's speeches and 'Uncle

Tom's Cabin' are the morning and evening reading all over the land. Their eloquence carries away the popular ear; and if God is speaking where most are hearing, his voice is in them too.

But we have seen before that the *Observer* is hasty and indiscriminate in its censures; its querulous bark is as likely to abuse one as another. We share its ill-will with excellent company. The *Daily Times* notices this attack on Kossuth with a dignified rebuke.

Every generous soul must sympathize with the indignation it stirs up. Supposing Kossuth should embezzle the funds he has in his hands and misappropriate the charity bestowed on Hungary, (which is a prophesying of his enemies)—it would be dishonorable truly, but still it ought to be admitted in this world of barter, that he has earned his spoils.—Has he not furnished as much entertainment to our people as Jenny Lind?—and she is not charged with swindling, though she carries away from this country a noble fortune. What newspaper has not been indebted to him for pages and pages of interesting matter? The Editors of the country certainly owe him a liberal fee for their share in the profits of his visit. Why has he not fairly earned for his country all that he bears away? Have our people given it to him without any equivalent? His five hundred speeches have afforded them incalculable pleasure and instruction, without saying any thing about their political and moral influence. He has, for one thing, taught the people so much history, it should entitle him to some reward.

We will suggest an improvement in the comparison which Mrs. S. draws from the history of Christ. There is one case more illustrative of the meanness of those who count every thing in money. Mary loved the Saviour as the world should love him, and in the fullness of her heart she brought the alabaster box of costly ointment, as an offering of sweet incense, and anointed his head. Judas was witness of the scene, and how did it strike him? His only thought was the cost! 'Christ was to blame for luxuriating on that which might be given to the poor!' This miserable thought was the disguise of his envy and covetousness.

A 'Receipt in Full.'

Through the original fall, the devil secured a claim upon mankind. By the *expense* of sin, Adam incurred the *debts* consequent on the curse, namely, misery, bondage, sickness, and death. These debts were faithfully paid to the collector and stockholder, in all cases (with the exception of Enoch and Elijah, who escaped into a foreign country by an *over-land* route, and thus avoided the payment of the largest debt—death) through the successive generations of mankind, till the advent of Jesus Christ. Then an end was made of all the devil's claims—all debts were canceled. Christ paid the bills originally contracted by Adam and Eve, for the whole world. This complete settlement is verified by such Bible assertions as the following:—'Jesus Christ came into the world to save his people from their sins' (Matt. 1: 21.) 'He gave himself for us, that he might redeem us from all iniquity.' (Ti. 2: 14.) 'He was manifested to take away our sins.' (1 Jno. 3: 5.) 'Behold the Lamb of God, which taketh away the sin of the world.' (Jno. 1: 29.) 'Himself took our infirmities, and bare our sicknesses.' (Matt. 8: 17.) 'The law of the Spirit of life in Christ Jesus, hath made us free from the law of sin and death.' (Rom. 8: 2.) 'Who hath saved us, * * * who hath abolished death, and hath brought life and immortality to light.' (2 Tim. 1: 9, 10.)

Nothing can be more evident, from the passages we have quoted, (and we might cite hundreds of the same tenor,) than that Jesus Christ has fairly and fully made an end forever of the demands of evil upon us. Satan has no right, either in law or equity, to present to us any of those old bills of death, sickness, &c., either to demand interest on them now, or to exact full payment at last. It is as great an insult to us as it would be for a doctor to thrust in our face bills of 'medicine and attendance,' which he knows full well have been long ago settled. And this insult is felt the more keenly if we consider that the same receipt we have, did in many cases, soon after it was given, effectually silence the demands of Satan! The receipt is as good for us as it was for the Primitive church, and why should the world be duped as it is? The devil will certainly collect his claims, unless we show him a receipt for the same; which, happily, we are able to do. There is a receipt recorded in heaven, and covering all

demands and accounts whatsoever, up to this date and hereafter. And the thing required to stop the hungry demands of the whole train of evils, death among the rest, is to stir up our faith in Christ, and distinctly discover the receipt he has given us; and whenever the collector comes around, plainly show it to him: at the same time, signifying that we wish neither his medicine, attendance, nor presence, for the future, as we have employed another physician.

Flashes of Light in Congress.

The Committee next took up the Senate bill relating to the salaries of officers of the Territories of the United States, and to reconsider the proviso which makes any officer who absents himself for a longer period than 60 days, forfeit his year's salary.

The House Committee on Territories reported an amendment in effect that the salary shall not be forfeited provided the President of the United States shall be made satisfied of good cause for such absence.

A debate ensued, during which Mr. Carter said that Governor Young and the Mormons had acted contrary to all the rules of decency and had trampled our flag under foot, and abused the General Government in most vulgar terms. This is what the Administration calls absenteeism. He then defended the Judges for leaving that Territory.

Mr. Richardson remarked that the Judges could not remain there consistently with their own self-respect.

Mr. CARTER resumed, saying that Brigham Young in broad daylight, acts against common decency.—This man is retained as Governor, while the federal officers who went there to execute the laws are driven away.

Mr. GIDDINGS said—If I understand my colleague, he objects to the morality of the Governor and the plurality of wives. Now if my colleague had looked into a leading journal of this city within the last few days, he would have seen an advertisement of an accomplished and handsome ladies' maid, to be sold for money. To that my colleague takes no exception.

A VOICE—Is she a friend of yours? [Laughter.]

Mr. CARTER to Mr. GIDDINGS—I did not see the publication.

Mr. GIDDINGS resumed. He thought it was not proper at this time, to investigate the morality or immorality of these distant people. He knew what they were formerly, and while he might agree with his colleague as to the bad morals of the Mormons, it is well known that there are things here, far transcending those in Utah, and which are permitted under our own eyes, and by our own authority.

Women here are raised purposely for market; and he protested that while these things existed, it was wrong to go to Utah to correct evils there. We ought, considering that the Mormons have been driven out of the States, to try to reconcile them to our Government, and make them good citizens, by treating them with kindness and forbearance. He dissented entirely from the recommendation of his colleague, to send a military force there.

Table-Talk, by J. H. N.—No. 17.

May 17, 1852.

We come to the table to worship God in the ordinance of eating and drinking. And it is quite proper for us to adopt the strain of exhortation that is common among Christians at the Lord's supper, namely: to dismiss every thing from our minds, and attend to the business that is before us—not allow any 'wandering thoughts.' Let us attend to this thing alone, as an ordinance of God. 'Forgive your enemies.' 'Bless them that curse you.' Be at peace with the universe. Disperse all cares and anxieties, and concentrate your attention upon the goodness of God. Receive what he gives you in thankfulness, and without 'wandering thoughts'—without evil-thinking, which interrupts and frustrates the true operation of the ordinance. You are bound to enjoy your food more than you do, simply because you are bound to discern the Lord's body in it more than you do.

The true solemnity of worship, does not consist in a long face, and in forced sobriety. It consists in earnestness—in the clear perception of God and eternity. True solemnity is perfectly compatible with the most intense happiness—in fact, it is necessary to it. Happiness is not complete till it reaches from the outward perception of things, into the eternal depths. It is only when we connect ourselves with the infinite, with God, heaven, and all that is beyond us, when we are truly solemn, that we can really enjoy the blessings of God, and the bounty of creation. It is only as we connect the things we receive, with the great whole of the universe, that we can truly understand and enjoy them. Thus we see that solemnity is the best friend of all healthy enjoyment. 'Go your way, eat the fat, and drink the sweet, and send portions to them for whom nothing is prepared: for this day is holy unto our Lord; [a day of solemnity;] neither be ye sorry; for the joy of the Lord is your strength.' (Neh. 8: 10.)

The infinite, the eternal, that which touches our deepest existence, belongs to God, and is good, and not evil. Therefore, solemnity should be full of joy; it is the very element of joyfulness. If the great unknown were evil, a world of darkness and hobgoblins, then this solemnity, this earnest spirit, that looks beyond the present into the infinite, would be lugubrious—of the long-faced sort, sure enough. But if that infinite unknown is the blessed God, and pleasures forever more, then this same solemnity that looks beyond the present, and aims heavenward, is full of mirth—of true gladness and enjoyment.

[The series of "HOME-TALKS" (continued in this paper from the *Onida Circular*.) will be understood to be off-hand conversational lectures, spoken at our evening fireside, and phonographically reported by Wm. A. HINDS.]

Home-Talk by J. H. N.—No. 99.

[REPORTED FOR THE CIRCULAR, OCT. 10, 1851.]

WHO ARE THE CONSERVATIVES?

Every true hero of reform and progress, has had to meet the charge of being an 'agitator.' Paul was called a 'pestilent fellow and a mover of sedition;' and the same charge was virtually made against Christ. Yet there was no truth in these accusations. Both Christ and Paul were men of peace—quiet spirits—thoroughly conservative, seeking not to destroy but to save. There was agitation and destruction going on around them: and it was an easy matter for the devil, in the darkness of this world, to make it appear for the time being, that they were the cause of it. But in reality, they no more caused the destruction that surrounded them, than a ship which crosses the ocean in a storm causes the storm. The appearance in such cases is always false. So the moral or spiritual craft of progress and improvement, labors under the disadvantage of seeming to cause the storm it has to encounter in its voyage.

We, too, are called 'agitators;' but I maintain that we are *true conservatives*. Our claim to this name is based on the fact, that *the law of progress and improvement is the oldest institution in the world*. This is the same as to say that the Lord God Jehovah is the oldest being in the universe—the 'ancient of days;' for he is life, light, and love; and his nature being such, wherever he acts, and wherever he exists, the first and ruling law must necessarily be *the law of progress*—gradual change—change for the better—darkness giving place to light—death giving place to life—selfishness giving place to love. These are the changes that must constantly take place in the sphere in which God moves.

The world regards as agitators those who undertake to supplant the institutions of the world—those who undertake to supersede existing laws. If we are to be judged by this rule, (and we are willing to be,) let us go back to the *oldest law*, to the oldest institution—the law of progression. Say that marriage is an old institution, and that present forms of family government are old institutions: nevertheless, the law of progress, of change from good to better, and from better to best, is older still; it is as old as God; it exists in the very nature of God. Who are the agitators, and who are the conservatives, if this is the oldest law? I, for one, claim the name of conservative. I have been faithful to the original institutions of the universe—those that have been sanctified by six thousand years of existence. They are the agitators who undertake to resist the law of progress—who undertake to keep things just as they are—who would embalm like an Egyptian mummy the civilization of the world. And these agitators have the impudence to make the charge of agitation against the conservatives—those who defend the oldest law of the universe.

The history of the world is a history of continual progress; and it is wonderful, even miraculous, that any one of common sense can hope for a moment to stop changes—can think, after studying the history of the world, of checking improvement in themselves, and in the world around them. In view of the nature of God, they must be blind as bats. There can be

no possibility of making civilization a fixity.

Who are the agitators and who are the conservatives, in this country, in respect to slavery? It has been made to appear that the people at the North are the agitators. I will not say but that the abolitionists may have propagated the truth in a turbulent manner; but it is evident that the spirit of turbulence and agitation is at the South, among those who defend what they call an old institution, but which is really a new institution. Slavery is a novelty—an invasion; it has not existed from the beginning; and so far as it is a selfish, cruel system, it does not exist in the nature of things. Those who then propagate such principles are disturbers of the peace—open agitators.

Aside from this old law of progression, which every one can see is at the foundation of the history of the world, and in the nature of God—a law that it is hopeless to think of resisting; aside from that I say, those who believe in the Bible have the word of life distinctly announcing to them tremendous changes in this world.—God long beforehand announced a day of judgment, and a day in which 'the fashion of this world shall pass away'—a day when 'the heavens shall be rolled together as a scroll,' and 'heaven and earth shall flee away before him that sitteth on the throne.' We are clearly told in the Bible that 'the kingdoms of this world shall be broken in pieces'—that 'the New Jerusalem shall descend from God out of heaven,' and that the time will come when 'the will of God shall be done on earth as it is in heaven.' We are also told that 'all things are to become new.' Here are old institutions: the prophecies are hoary with years—older than the American governments; older than congregationalism or popery; older, I may say, than any government or kingdom now in existence. All other laws and institutions are secondary to these original ones; and are preparing men, as fast as they will be prepared, for the work of progress—for the execution of the original law.

Who are the agitators and who are the conservatives? Are they conservatives who affirm that certain institutions like marriage and State laws, are forever sacred and inviolable? On the contrary, they are the agitators—they are introducing novelties—they are endeavoring to subvert old institutions—they are undertaking to overthrow even the word of God, which announces that all these secondary institutions, 'shall wax old as doth a garment; and as a vesture shall they be folded up, and they shall be changed.' These agitators would make us believe that the 'vestures' of the world—call them heavens, if you like—are fundamental institutions; and in trying to retain them they are trespassing on the word of the living God, who has said again and again, 'they shall be changed.'

All the changes that God has purposed, would come about quietly, if these would-be-thought conservatives would let him work out his will and nature peaceably. But they step in, and endeavor to hinder the operation of the eternal law of the universe—blinding minds to the truth—making men superficial—telling them they must cleave to the vestures which God has expressly said shall be changed, and that must, from the very nature of things be changed. They have started the idea that conservatism consists in embalming corruptible things: in a word, they insist that *the law of progress shall pass away*. It is, however, evident that we have reached a point in the history of the world, when great and mighty changes must take place. It will do no good for people to ignore facts that are continually staring them in the face. No one can shut his eyes so close as to avoid seeing that immense changes have taken place, and are taking place. It must be evident to all that the law of progress is under strong headway. And it will be well for those who wish to be in harmony with this fundamental law, to soberly consider where its work will end—what will be the consummation of these changes; and how great changes we ought to expect as near at hand: so that

they may be intelligent conservatives, give in their allegiance to the law of progress understandingly, and not be found fighting against God.

All the manners and customs of life that have been formed on the basis of sin, must of course be conformed to sin. And if we assume that men are selfish; that their hearts 'are deceitful above all things and desperately wicked;' (which is the fact in regard to all men, until they have received Christ;) then we must also assume that, as the hearts of men are the source of all their laws and institutions, those institutions must be selfish and satanic, either directly or indirectly. They may be, like crime, selfish in themselves considered, or like the law against crime, selfish, as the surroundings of selfishness. The principle is the same, whichever way it works. To illustrate: when a person is insane, every thing around him conforms itself to his condition. The satanic influence in the case works, both in a direct and indirect manner. On the one hand, his insane ravings and barbarous actions are satanic; and, on the other hand, his straight-jacket and hand-cuffs are satanic: they are indirectly caused by the satanic influence. So the assumption of moral insanity in the human heart necessarily involves the assumption, that all institutions springing from the human heart, though perhaps temporarily necessary to restrain selfishness, are nevertheless insane, i. e., belong to the insane principality.

With this view of the present state of things, we can easily calculate the changes that are to come. If Christ is to actually supplant the satanic influence, and be installed as king in the hearts of men; then there must be an entirely new world. Pure hearts will embody themselves in altogether different institutions from what sinful ones do. 'New wine must be put into new bottles.' If that first change is to come, namely, the redemption of the human heart from the power of Satan to God, from darkness to light, then there is also to come a 'new heavens and a new earth:' then there will be heard the voice of him that sitteth upon the throne, saying, 'Behold, I make all things new.' This change will take place: there is no remedy for it. If this is so, why will not our conservatives prepare their minds for it? Why should they putter along, thinking this and that thing may perhaps be changed, but the great institutions will remain *in statu quo*? They are all vestures of the sinful heart; and as such must be displaced by new ones. He is the only true conservative who stands upon the law of progress, and helps give expression to the life and newness of God. Both the nature of things, and the distinct announcements in the Bible, teach us to expect an entire change; and I should consider myself an agitator, a 'mover of sedition,' if I undertook to resist the moving power of God—if I threw myself in the way of his great car. It has been on the track so long, and is under such momentum, that it would be foolishness in me to think of stopping or checking it, or doing otherwise than ride along quietly in it. Whoever jumps off from the car to gain his equilibrium, will surely receive an agitation of the worst kind!

We, in following out the law of progress, have invited God and the Primitive church into the world; and the religious public have done the same for the last eighteen hundred years. They are pure spirits, and if they come into this world—if the New Jerusalem does 'descend from heaven'—almost inconceivable changes must take place. These old vestures are not suitable at all for that heavenly company, and they will, therefore, be all put away. The prayer, 'Thy kingdom come, and thy will be done on earth as it is in heaven,' is a full and implicit invitation to the beings and institutions of heaven.

We are not disturbing the world. God is disturbing the world by the operation of his old law of progress. We are simply riding in God's car. It goes pretty fast, to be sure—fast enough to make some bystanders 'hold their breath, and wonder where the world is

driving to.' But we cannot help it; it will not do for us to jump off, and so we have to go on at railroad speed. We are not, however, ahead of the time, according to the table given us. We have only reached the point marked in the table for this present time.

FOR THE CIRCULAR.

Judgment following Sin.

The occurrence of a death by delirium tremens in our neighborhood, has startled the temperate in their downward course, and is drawing out from the temperate, and in fact from all classes, expressions which show that public sentiment nearly allies such a death with disgrace. I was not before aware how strong, or rather how universal this sentiment was; and yet, very few seem to be aware whither it leads. It is based on the common idea that by a natural law 'effects follow causes,' and hence the disgrace, because by this law this disease is proof of one specific sin; it tells the tale of one particular vice,—the beastly indulgence of one appetite.

Now the principle thus widely recognized is no doubt essentially correct, and is no new thing, being contained in this scripture, 'Sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.' But while we acknowledge the correctness of the general principle, and the propriety of attaching disgrace in some measure, to cases of this kind, we may with propriety demur to the common idea that this form of disease is in any great degree more disgraceful than death by any other disease.

The words of our Lord, were brought forcibly to my mind in reference to the case which occurred here,—'Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things? I tell you, Nay; but except ye repent, ye shall all likewise perish.' Luke 13: 2-5. It is true that this disease specifies its cause, but if it be true that 'death came by sin,' then disease of any kind is evidence of sin; and who shall stand up and classify disease, assigning to each different degrees of disgrace. There were some in our Lord's time, 'present at that season,' who did thus classify, and who thought that the mingling of the blood of the victims with the blood of sacrifice, or the being crushed under a falling tower, was evidence of guilt beyond the common order. But this idea received the emphatic 'nay' of our Lord; and with the addition of, 'except ye repent, ye shall all likewise perish,' fully implies that in the unrepentant, the sin which is unto death is there, though the evidence of it may be undefined and unseen.—This inference, together with the light which shines clearly out of all Bible history, teaches us that underneath all these evidences of sin, these various immediate, but secondary causes of death, lies the first great cause of all disease and death; viz., unbelief—idolatry—or the non-recognition of God as God, and the recognition of things as God, which are known to be no God.

As we study the Scripture history of the Jews, or the Apocrypha, or even Josephus, the evidence of this fact increases; no clearer truth is taught, than that whenthat people as a nation, acknowledged God, trusting in him, and putting away only the grosser kinds of idolatry, they dwelt in peace, were delivered out of the hands of their enemies, and were prospered in the things which they undertook. And on the other hand, when they turned from God to idols, or even when with a partial acknowledgment of God, they worshipped and served other gods in the high places, then judgments were brought upon them; nations were stirred up against them, and they were delivered to death and captivity at their hands. Pestilence and famine were brought upon them, and permitted to do their work, to accomplish the purpose of God, by showing his people there was no safety but in him. The same was true in individual cases, as well as national. But in all these cases, as in the cases of disease and death now, there was ever, probably, the appearance of sufficient natural causes—abundant food for

scientific skepticism. But Scripture teaches that the departure from God to idolatry, was the primary cause; and the immediate or apparent cause was, as it were, an effect—the minister of God to accomplish his purpose.—Time would fail to specify all the cases in proof of this point. Let a few suffice; with this advice to those who would strengthen their faith for the coming strife with the last enemy, that they study the Scriptures with their eye on this point. The house of David lost the greater part of their kingdom, the government of ten tribes, because Solomon turned from the Lord unto the idolatry of his wives. (1 Kings 11: 1-12.) Now the cause apparent to all human wisdom, was the insolent refusal of his son and successor, to hear the petition of his subjects, for a redress of grievances. But this apparent cause was but the means which God employed 'that he might perform his saying,' which he spake by the prophet unto Solomon. (1 Kings 12: 15.) Saul died because he forsok God by transgressing his commands, and by seeking the spirit which was not of God.—The immediate and apparent cause of his death, was falling upon his own sword in a moment of despondency. Herod, in Christ's time, because he received glory unto himself, which belonged to God, was eaten of worms, and died. Moses, because he transgressed at the waters of Meribah, was only permitted to see the land of promise, and die in sight of it.

In all these cases, and in the multitude which it is needless to cite, there is no natural, visible connection between the apparent, and the real first cause of the judgment, and we may with propriety look upon these visible causes as in fact the hand of God in judgment. That inasmuch as men do not like to retain God in their knowledge, God gives them up to a reprobate mind—to their own heart's lusts a prey; one to the indulgence of this vice, and another to that, each tending to the same end through different ways, and each equally, if at all, disgraceful in the sight of God. And it is in this view of it, that the labor of temperance men appears to be one of the many modern attempts at Babel tower building; attempts to secure themselves above the judgments of God, without laying the foundation of his perfect righteousness, by a union with, and a practical acknowledgment of him. The error of the age, and of every age when legality bears rule, is the attaching sin and shame, not to unbelief, or the rejection of 'God with us,' but to actions which are but the fruit and evidence of such unbelief. This is seen in this stigmatizing the drunkard, or pointing the finger at the manifestations of any other vice, when in fact the selfrighteousness of the Pharisee, or the legal obedience of any man who seeks his own glory, is at least equally offensive in the sight of God, and is tending down through some avenue of the broad road unto the same final end. 'Therefore thou art inexcusable, O man whosoever thou art, that judgest: for wherein thou judgest another, thou condemnest thyself.' Rom. 2: 1. H. N. L.

Verona, May 14, 1852.

THE FIRST COMMUNITY.—Communism is generally supposed to be a modern innovation; but it will be seen by reading the history of Abraham, that the community principle of combining many families in one, was practically carried out in the earliest ages of mankind. The family of Abraham was very numerous; he had three hundred and eighteen men, fit for military duty, born in his own house; and probably the other servants, together with the women and children belonging to his household, would swell the number to nearly a thousand; forming a very large association. These, we may presume, were a regular, organized, Theocratic community, with Abraham as its chief. The members of this family or community, appear to have been united in their objects, having the same interest. May we not say that Abraham, the father of the faithful, was also the founder of the first community on record?

To confess Christ, is to confess one that is practical. He crushed the devil wherever he found him. His death was no defeat; for he laid down his life himself, to accomplish what he came to do. He is patient, persevering, and decisive—sure of succeeding in every thing he attempts. While here, he did not use many words, but he was mighty in deeds. All that is reported of what he said during the three years of his public career, can be published in a small

volume; but of his deeds it is said, "If they should be written every one, even the world itself could not contain the books that should be written." The few words he did utter were like sledge-hammers against the powers of sin and selfishness. He is so practical that he will cause 'all the tribes of the earth to wail;' but the meek will rejoice—they shall 'inherit the earth.' Christ fulfills his word. Such passages as these only show his omnipotent energy—his awful earnestness—and his freedom from cant; 'His eyes were as a flame of fire.' 'Out of his mouth went a sharp two-edged sword: and his countenance was as the sun shineth in his strength.'

CORRESPONDENCE.

FROM NEW YORK.

Syracuse, May 23, 1852.

—Your favor of the 11th was received in due season, and read with a good deal of pleasure and thankfulness. I thank God that I am considered a member of his church—a brother in Christ. David said 'It was a good thing to give thanks unto the Lord.' 'O give thanks unto the Lord; for he is good; for his mercy endureth for ever.' In studying David's character I find one of the most beautiful traits of it to be, his constant thankfulness for God's mercies. He appears to have been the embodiment of a thankful spirit. He was not only thankful for the good things bestowed upon him, but also for afflictions. We hear him saying, 'It is good for me that I have been afflicted, that I might learn thy statutes.' 'I know, O Lord, that thy judgments are right; and that thou in faithfulness hast afflicted me.'

I would confess Christ in me, a spirit of thankfulness—a spirit that can appreciate God's mercies, or his criticisms. I have never before appreciated God's goodness and glory, as displayed in the gradual unfolding of the beauties of nature, as I have this spring. He has given me a true artistic perception of the delights of the blossoming spring. "Thou visitest the earth and waterest it: thou greatly enrichest it with the river of God, which is full of water: thou preparest the corn when thou hast so provided for it. Thou waterest the ridges thereof abundantly; thou settlest the furrows thereof; thou makest it soft with showers: thou blessest the springing thereof. Thou crownest the year with thy goodness; and thy paths drop fatness. They drop upon the pastures of the wilderness: and the little hills rejoice on every side. The pastures are clothed with flocks; the valleys also are covered over with corn: they shout for joy, they also sing." Truly God's goodness is an untiring theme of song and praise.

CHAUNCEY HAMILTON.

FROM MARYLAND.

Hagerstown, May 19, 1852.

—'God is, and is a rewarder of them that diligently seek him.'—Then let me express my love to him, and to those who diligently seek him, and can say in truth and sincerity, 'thy will be done on earth as it is in heaven.' Although a stranger in the flesh, to all the believers, except the small number here, who are scattered over a considerable portion of Maryland and Virginia, yet I feel that we are akin in Christ—that we are homogeneous in feelings; and through the grace of God we are becoming more intimately acquainted in the spirit. 'Christ is in God, and God in Christ, and Christ in us.' My heart is melting with the fervent heat of love toward God, the Primitive church, and those who are proclaiming the sovereignty of Jesus Christ in the face of existing prejudices, and all the machinations of Satan.

I am confident that the unparalleled love of God, who gave his only begotten Son to be a propitiation for our sins, will ultimately conquer all other principalities and powers, put down all rule and authority, and swallow up every selfish sentiment and private interest.—The doctrine concerning love, as taught and practiced by Christ and the pioneers of the Primitive church, is faithfully and glowingly recorded by the inspired writers in language like the following: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength; and thy neighbor as thyself." "Be loved, let us love one another; for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not, knoweth not God; for God is LOVE. And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love, dwelleth in God, and God in him."—O! may God instill into the hearts of his children the great principle of love, truth, and unity, devoid of all selfishness and covetousness, and make them feel that the love of God is an interest paramount to all others.

Enclosed you will find a mite from myself and mother, which you will please place to the common fund.

WM. V. SEIGHMAN.

Letters Received.

A. Vedder; D. Long; M. F. Merriam; H. J. Seymour; A. C. Sears; M. Grenell; C. Hamilton.

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